DOCUMENT RESUME

ED 127 075 EC 009 354

AUTHOR Reeback, Robert, Comp.
TITLE Report of the Inupiat Conference on Bilingual Education (College, Alaska, November 19-22, 1972).
INSTITUTION Alaska State-Operated Schools, Anchorage.; Northwest Regional Educational Lab., Portland, Oreg.
PUB DATE 5 Feb 73
NOTE 68p.

EDRS PRICE MF-$0.83 HC-$3.50 Plus Postage.
DESCRIPTORS *Alaska Natives; Biculturalism; *Bilingual Education; Composition (Literary); *Conference Reports; *Curriculum Development; *Educational Objectives; Eskimos; Program Descriptions; Program Design; Reading; Speeches; Synthesis; Teaching Methods
IDENTIFIERS Alaska (College); *Conference Transcripts; *Inupiat

ABSTRACT

Edited transcripts taken from participant notes, stenographic minutes, tape recordings, and other sources constitute the major portion of this report on the 1972 Inupiat Conference on Bilingual Education held at College, Alaska. Also included in this document are: an abstract; a summary of the conference proceedings; and the following appendices: (1) a list of participants from 22 Inupiat Eskimo villages; (2) text of Alaska Senate Bills 421-424; (3) five stages of modern Inupiat orthography; (4) Inupiat words in five alphabets; (5) Inupiat conference evaluation forms; (6) handout on bilingual education--purpose, program, and evaluation; (7) cultural awareness objectives from the State-Operated Schools Northeast Area Title I program; (8) explanation of request for appropriation for a bilingual library and media center. The subject content of the transcripts includes: an overview of bilingual education programs in Alaska; an explanation of the purposes of the conference (discussion of the initiation of bilingual education programs in the Alaska State-Operated Schools System and in some Bureau of Indian Affairs schools); methods applied to teaching Inupiat; educational objectives; a description of the Barrow Program; training for the Yupik programs; 10 decisions faced in planning a bilingual/bicultural program; the Inupiat language; talking, writing, and reading; media and curriculum design. (JC)

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REPORT OF THE IÑUPIAT CONFERENCE ON BILINGUAL EDUCATION HELD AT COLLEGE, ALASKA NOVEMBER 19-22, 1972

Prepared by the
Northwest Regional Educational Laboratory
in cooperation with the
Alaska State-Operated Schools System

Bertha Lowe, Coordinator
Iñupiat Bilingual Education Program

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Program

Portland, Oregon
February 5, 1973

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RC007354

Acknowledgement

The conference sponsors wish to thank Dr. Robert Reeback who coordinated preparation of this report.

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Published by the Northwest Regional Educational Laboratory, a private nonprofit corporation supported in part as a regional educational laboratory by funds from the National Institute of Education, Department of Health, Education, and Welfare. The opinions expressed in this publication do not necessarily reflect the position or policy of the National Institute of Education, and no official endorsement by the Institute should be inferred.

February 1973

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ABSTRACT

From November 19 to 22, 1972, a conference of representatives from twenty-two Iñupiat Eskimo villages was held at College, Alaska, to discuss the initiation of bilingual education programs in the Alaska State-Operated Schools System and in some cases Bureau of Indian Affairs' schools in those villages.

Pertinent programs in Iñupiat, Yupik, and other language areas were reviewed. People from the villages discussed different ways to conduct education in Iñupiat and in English, and described their own situations, efforts, and requirements. Parts of the conference itself took place in Iñupiat. In addition to State-Operated Schools staff members, speakers from the University of Alaska and from the Northwest Regional Educational Laboratory addressed the group.

The village representatives agreed on the principle that there should be one single alphabet for use in writing Iñupiat, and selected the "1964-q" version, [i.e., Webster's adaptation of Ahmaogak's original alphabet, with *k* replaced by *q*.]

Participants were enthusiastic about undertaking bilingual education programs and suggested numerous guidelines for planning them in the next several weeks.

FOREWORD

This report was put together from several sources, including notes taken by participants, stenographic minutes, and tape recordings, as well as other materials made available before, during, and after the conference. Among the notes, those taken by Bertha Lowe, Ray Rackley, and Robert Reeback were relied upon most heavily. Mrs. Bernice Dracopoulos took minutes on Monday afternoon, November 20, and Tuesday, November 21; she transcribed her notes in Fairbanks and mailed them to the Northwest Regional Educational Laboratory in Portland where the report was compiled. The tape recordings covered sessions on Sunday November 19; they were transcribed by Anita La Russo and Gloria Morgan in Portland.

Since no one source provided complete coverage, and since a verbatim transcript of the entire conference would be quite lengthy, the conference was summarized both in outline and in narrative form and supported by edited transcripts of selected portions of the records. No doubt important comments have been omitted; for this our apologies. Parts of the proceedings transcribed or summarized in Iñupiat were prepared by Bertha Lowe of the Alaska State-Operated Schools System. Material in the Appendices was provided by Mrs. Lowe, by Michael Krauss of the Linguistics Department at the University of Alaska, and by Irene Reed of the Eskimo Language Workshop at the University of Alaska.

IÑUPIAT CONFERENCE ON BILINGUAL EDUCATION
CHRONOLOGY OF EVENTS
November 19-22, 1972

November 19, afternoon (Jenny Alowa, Chairwoman)

John Kito described the scope of bilingual education programs in Alaska.

Bertha Lowe explained the purposes of the Iñupiat Conference.

November 19, evening

Evans Thomas, Jr. described his methods of teaching Iñupiat at Buckland.

Thomas Morris suggested some objectives.

Martha Aiken described bilingual education efforts at Barrow.

Bertha Lowe asked a series of questions; participants discussed these.

Irene Reed described aspects of the Yupik program.

November 20, morning

Ray Rackley listed ten decisions faced by planners for bilingual education.

Michael Krauss emphasized the unity of the Iñupiat language.

Thomas Morris mentioned parents' responsibility.

Participants discussed parents' role and other topics.

November 20, afternoon

Participants discussed strategies and roles.

Village representatives spoke for the first time in Iñupiat, with occasional use of English.

Representatives commented on what the villages required.

Norman Hamilton described the importance of sequence in a program.

Irene Reed showed a film on the Yupik program.

Robert Reeback summarized the discussions.

November 20, evening

Michael Krauss spoke on alphabets.

Representatives from villages voted that a single alphabet should be adopted for the entire Iñupiat area.

Representatives voted to postpone any decision among alphabets until Tuesday, November 21.

November 21, morning (Pauline Harvey, Acting Chairwoman)

Joseph Rubin described the Guam Reading and Language Development Program.

Representatives held second discussion in Iñupiat.

Everyone examined a list of twenty-one words printed in five alphabets. Representatives decided to select one of the five alphabets by ballot.

Representatives selected the 1964 and 1964-q alphabets for a runoff vote.

Village representatives explained their votes.

Bertha Lowe distributed conference evaluation forms.

November 21, afternoon

Runoff vote between 1964 and 1964-q alphabets was conducted but the counting of the votes was postponed.

Emily Brown spoke.

Various remarks were made by Pauline Harvey, Peter McMannus, and Evans Thomas.

Michael Krauss summarized Eskimo population statistics and gave an Arctic Circle perspective.

Ms. Jacqueline Glasgow, reporter from the *Tundra Times*, arrived.

It was decided that Fairbanks should have a vote. The runoff votes were counted; the 1964-q alphabet was chosen.

Michael Krauss drew a chart of the 1964-q writing system and spoke briefly on the Kobuk vowel diphthong problem.

Martha Aiken gave the Iñupiat alphabet as taught to Barrow children.

Bertha Lowe commented briefly on the next steps.

The conference adjourned at 4:00 p.m. Participants were invited to continue informal discussions with Mrs. Lowe and other conference leaders through the following day if they desired.

NARRATIVE SUMMARY

The Iñupiat Conference on Bilingual Education was called by the Alaska State-Operated Schools System (SOS) to help implement the recent legislation concerning the use of the Alaskan native languages in the schools--in this case, in Iñupiat Eskimo areas in the north and west of Alaska.

The SOS and the Northwest Regional Educational Laboratory (NWREL) shared the expense of the conference which was held at Wood Center on the University of Alaska campus in College (Fairbanks), Alaska, Sunday through Tuesday, November 19-22, 1972.

Representatives from over nineteen Iñupiat area villages attended, including SOS and Bureau of Indian Affairs staff members, members of Native Associations, as well as NWREL and University of Alaska representatives. (See list of participants, Appendix A.)

Because of transportation difficulties, the entire group of participants was not assembled until the last session; the group increased in size from about ten on Sunday to about thirty on Tuesday. Many people left Tuesday night, although there were some informal small discussions on Wednesday.

The first conference session began shortly after 1:00 p.m. on Sunday, November 19, with only a few of the nineteen villages represented. John Kito, the Director of Bilingual Education for the Alaska State-Operated Schools System, described bilingual education activities already begun under SOS auspices, mentioning Title VII-funded Yupik programs and various Title I Cultural Awareness Programs. Mr. Kito also sketched SOS's expectations for supporting programs in villages, the training of people to implement them, and the production of materials.

Bertha Lowe, Coordinator of Iñupiat Programs for SOS, explained the purpose of the conference; she emphasized the importance of assuring the survival of the Iñupiat language. Mrs. Lowe stressed, as had Mr. Kito, that the philosophy of SOS was to meet program needs expressed by people from the villages. The people attending the conference would be asked to come up with information, ideas, plans, and requirements for conducting any bilingual education programs they might wish to start in their villages.

During the Sunday evening session, several individuals described their efforts to teach in Iñupiat, among them Evans Thomas, Martha Aiken, and Pauline Harvey. Irene Reed spoke of her Yupik experience. Bertha Lowe asked numerous probing questions such as: "Who will control the teaching in Iñupiat?"

"Who will do pre-service training?" "Can materials production be centralized?"

At times discussion of these problems reverted quickly to a discussion of the alphabet. There was much support for the notion of settling on a single alphabet. Martha Aiken and Pauline Harvey were in favor of continued use of the writing system already installed at Barrow.

The conference continued all day on Monday, November 20. New people arrived at various times, with an especially large (six of so) group of representatives coming in at the end of the afternoon session.

In the morning, Ray Rackley presented ten important decision areas that should be considered when a bilingual education program is begun. These included the balance of languages, the styles of learning, the kinds of materials, the methods of evaluation, and so on.

Thomas Morris introduced the idea that parents should encourage children to speak Iñupiat before they go to school. This idea was elaborated by various participants.

Michael Krauss explained that the Iñupiat language need not be confined to a narrow range of usage; both it and the culture can grow into new areas (presumably into an Arctic Circle community that is alert to world events).

Possibilities for funding bilingual education programs were mentioned; in addition to the State appropriation, Federal Title I and Title VII grants were considered. The State guidelines that require at least fifteen non-English-speaking children in a school are likely to be changed, it was reported.

In the afternoon of Monday, November 20, there was a long discussion in Iñupiat. Participants described what they thought would be most helpful in implementing a bilingual program. They indicated that English instruction must be maintained for economic reasons, and that bilingual village newspapers would be useful. Further, Eskimos who know the language well, and its variation from village to village, should be paid to tell stories.

It was suggested that competency in speaking Iñupiat and not university credentials should be the basis for selecting teachers in the new program.

Possibly, in the discussions, the term *alphabet* was used as a shorthand for *literacy*.

Participants expressed interest in translating familiar English texts into Iñupiat, and also in retranslating texts that are now used in the Yupik bilingual education program.

Irene Reed showed a publicity film about the Yupik program in Southwestern Alaska. The film described an essentially transitional program in which all instruction was given in Iñupiat through the fourth grade, and then all in English after that, except that ESL instruction was given K-4 and Iñupiat language instruction thereafter. Miss Reed also displayed numerous books produced for that program by the Eskimo Language Workshop at the University of Alaska.

Late Monday afternoon, several representatives arrived. Robert Reeback made summary remarks for their benefit.

Monday evening, November 20, Michael Krauss reviewed the alphabet situation, referring to a handout that listed five alternative writing systems: (1) 1947, (2) 1964, (3) 1964 with *k* changed to *q*, (4) Zibell's full changes, and (5) Leer's changes. (See Appendix C.) Michael Krauss' main points were that any of the choices would represent the language adequately, since all were based on Ahmaogak's fine analysis, that Iñupiat speakers essentially shared one language, that any alphabet chosen would therefore be as adequate for one area as for any other area, and that the alphabet would not tell speakers how to say things (*e.g.*, in their local dialect) but would only tell them how to write down what they say however they say it. Michael Krauss agreed that a division among three main dialect areas could prove useful. He also mentioned typographical advantages of the reform alphabets and their disadvantages from the standpoint of requiring people already used to reading Iñupiat to learn a new system. Among such people, Martha Aiken confirmed, were several hundred students at Barrow. Michael Krauss suggested that because of the amount of material printed in it, the 1964 alphabet represented a current standard and that dotted and other special letters were not much of a problem in phototype; they become a problem when hot type is used.

After a long discussion of features of the various alphabets, a vote was taken by paper ballot in response to the question, "Shall the Iñupiat people have one single alphabet?" which yielded eighteen "yes" and one "no." There was some discussion of the representativeness of the assembled group and its qualifications to vote on this issue. At the insistence of John Kito, the vote was retaken. This time one vote was allowed per village and each ballot was identified by village. Again the count was eighteen to one, with Shishmaref the only village that opposed. It was mentioned that some villages not represented--or not prepared to vote--should be polled in writing, *e.g.*, Wales and White Mountain.

At the Tuesday morning session, Joseph Rubin distributed materials from the Guam Reading and Language Development Program. These materials consisted of envelopes filled with all the supplies that pupils needed to play various games that would help their language development. When these

materials were being built, adults and children on Guam selected the stories and specified the kinds of pictures and books they wanted. The resulting program includes items for children and for teachers; more important, there is training for the teachers. After this presentation, there were some questions about the *Alaskan Readers*, also produced by the Northwest Regional Educational Laboratory, and specifically about the possible adaptation of these readers in a bilingual situation.

Later Tuesday morning, the representatives voted (about fifteen to zero) to decide among the alphabets described that morning. Again, each village had one vote. In the rapid first vote, seven villages (Barter Island, Teller, Koyuk, Shishmaref, Noorvik, Kivalina, and Anaktuvuk Pass) favored the 1964 system; eight villages (Kobuk, Kotzebue, Selawik, Anchorage, Shungnak, Ambler, Barrow, Buchland) favored the 1964-q system; and one village (Noatak) favored the Revised I, *i.e.*, Zibell's full changes.

Prior to the runoff vote between 1964 and 1964-q, some opinions in favor of each one were expressed. These included familiarity with *k*, ease of *q* for typing, lack of difference between *k* and *k̇* for Koyuk people, mnemonic value of *q* ("back" of alphabet and "back" of mouth for *q*) and the fact that children forget to dot the *k̇*. It was pointed out that Wales, White Mountain, and Point Hope were not represented. The runoff ballots were collected but not counted at that time in order to give some absentees a chance to vote.

On Tuesday afternoon, November 21, Emily Brown spoke in support of Iñupiat unity among themselves and cooperation with outside specialists. She told the story of how the ptarmigan gave her crop to the walrus so he could rest on water, and how the walrus gave his claws to the ptarmigan so she could dig a hole in the tundra.

Pauline Harvey summarized her choices for planning a bilingual program as "a translated Benjamin Beaver's Box" (from the *Alaskan Readers*), books translated from the Yupik programs, printed materials, and words (on cards) with pictures.

Peter McMannus suggested that discussion of bilingual program plans should precede alphabet decisions since questions of strategies and priorities remained unanswered.

Evans Thomas again described his methods of teaching Iñupiat at Buckland, this time mentioning that some boys carve three to seven bone needles in a week and sell them for fifteen cents each. These and other activities such as sled making are conducive to learning Iñupiat customs as well as language.

Prior to the final vote-count in the afternoon, Professor Krauss advocated Eskimo international political awareness.

He also summarized population figures as follows: 42,000 Eskimos in Greenland, 35,000 in Alaska, 18,000 in Canada, and 1,000 in Siberia for a total of 96,000 Eskimos in the world. With the population growing at the rate of 3,000 per year, there will soon be 100,000 Eskimoes. Professor Krauss assured the group that the University of Alaska would use whatever alphabet was voted on.

After a show-of-hands vote favoring the enfranchisement of Fairbanks, and the tallying of nineteen ballots, the vote results were as follows: eight villages (Koyuk, Shishmaref, Teller, Anaktuvuk Pass, Barter Island, Kivalina, Noorvik, Noatak) favored the 1964 alphabet, while eleven (Barrow, Ambler, Shungnak, Fairbanks, Wales, Point Hope, Kobuk, Selawik, Kotzebue, Buckland, Anchorage) preferred the 1964-q alphabet.

The writing system chosen by this historic vote is as follows:

p	t	ch	k	q	ʔ	a,	i,	u
	ɬ ɬ̇	s sr			h			
v	l l̇	y r	g	ġ				
m	n ñ	ŋ						

Martha Aiken supplied the following sequence and pronunciation for the letters: *a, cha, gi, ġi, ha, i, ki, la, ɬa, l̇a, ɬ̇a, m, n, ña, ŋa, pi, qui, ra, sa, sra, ti, u, vi, yi.*

Dr. Krauss commented on the pros and cons of the vote, emphasizing the solidarity of *q* with Yupik, Canadian, and soon Greenlandic usage. He also discussed the Kobuk vowel situation (where vowel diphthong distinctions have disappeared.) Teachers will need special training in how to teach Kobuk area children to cope with the resultant spelling problems.

There were additional exchanges concerning how many villages would soon start bilingual education programs, how soon next steps could be taken, how cooperation between the Alaska State-Operated Schools System and Bureau of Indian Affairs could be maintained, and how to avoid duplication in teacher-training activities.

The formal conference sessions ended at 4:00 p.m. on Tuesday, November 21. Informal discussions continued through the following day.

TRANSCRIPT OF JOHN KITO'S OVERVIEW OF
BILINGUAL EDUCATION PROGRAMS IN ALASKA

John Kito: I represent the State-Operated Schools in Anchorage and am the Director of the Bilingual Education Program for the State-Operated Schools. I was asked to give an overview of the Alaska Bilingual Program as it was and is and hope it's going to be. We have a number of guests that will be here representing the villages, and guests from Portland, Oregon. And Dr. Krauss will also be here. At the moment, the weather is holding some of these people back but tonight more people will probably be here.

The present status of the Bilingual Program from the State-Operated Schools, or past status, three years ago: We started a program for kindergarten and two years ago the major bilingual programs began in the Yupik area, six schools. At that time Irene Reed was the Director of the Eskimo Language Workshop and began producing materials. Since then that particular Title VII program--which is a completely different funding from Title I or any other Title program--has developed into something that is really enlightening to all the people involved concerning bilingual education. It showed us how the people of the villages reacted to such a program; it showed the increase in the student participation. It's more than gratifying to see a program such as this in operation. You have three schools operating in your cultural awareness program, and another Title I program has a total of four in the Nushagak area, and we also have villages in Fort Yukon, four in Koyukon, one in Northway, and one in Nicoli. So, totally, from the time that bilingual education started with this Title VII program--it began with six--we now have twenty-one villages with some type of bilingual education program implemented. We also have an oral bilingual education program in Shungnak, which we have just funded and we've just sent off materials to. We are also including some other villages in the Athapaskan area that asked for funding, and we hope to be able to handle as many of these Inupiat villages that meet the criteria established by the Senate Bill in the last legislature.

Now, the State-Operated Schools operate with the State Administration Department in Juneau. Almost everything that we do in the way of funding has to be cleared through Juneau, the Governor's office. We are now seeking funding for next year which I will get into a little later. We have many sources of funding for bilingual education: we have the Title VII program, Title I funding and we have the general fund from the Senate Bill appropriation No. 422. Now, the Title VII, of course, is designated specifically for the Yupik area; this is what it was written for. The Title I programs are based on a certain amount of money that they allow us to have which is already used and they won't let us

have anymore, so the only funding we have left is the general fund, or the Senate Bill 422, which was passed in the last year's legislature.

With that, I think, we'll leave funding. The future state of the bilingual education programs of SOS is based entirely on the amount of fundings we receive. We have funds now to operate in seven more villages, to implement very strong bilingual education programs. The hang up here is that a village, in order to qualify for a bilingual education program with this Senate Bill that was passed, must have at least fifteen children enrolled in schools that speak their native language as their primary or first language. Now, this is where, in our office, we've been delayed because we are having great difficulty determining which villages qualify--which villages do have fifteen native students that speak their language as their first and primary language. We have started a survey to all State-Operated Schools, asking them to indicate to us, through the teaching staff, how many children speak their native language as their first. This will give us a starting point.

In this special legislation, $200,000 has been appropriated to the University of Alaska for training of native people in their native languages, so they can go back out to the villages and teach, and also for developing materials. Talking with the Alaskan Native Language Center and the University of Alaska, they say they are ready to provide training in that specific field. Dr. Krauss says that they are just waiting for people to come in, and this is what we're primarily here for today and this week, to come up with some kind of idea as to how to organize these programs.

Next year we hope to include at least fifteen more villages which will give us a total of forty villages which will have bilingual education programs of some kind. Now, as I said before, funding becomes an all important task and it would be very wise for all of us that are concerned and interested in bilingual education to speak to the legislators of your area, to let them know your feelings; let them know this is something you really need and you really want, and, in general, let these people know that you really do want bilingual education programs. It is with these people we are going to get our funds to operate in the future.

At that, I think I'll stop and ask if there are any questions about bilingual education as it was, as it is today and about what we hope to do in the future.

Unidentified Speaker: When you're talking about "in the villages", are we talking about SOS villages...?

John Kito: Unfortunately, the appropriations bill stated this when they were writing it up, and the legislators, the

House of Representatives and the senators--of course the bills have to go in front of them--had read the bill and had passed it, stating that the bilingual education monies would be appropriated for State-Operated Schools. So this is where we're at and we are working with State-Operated Schools. Irene?

Irene Reed: Does the number that you are calling, "the fifteen children whose primary language is their native language," include children at every grade level in a given school? Or is it only beginning students?

John Kito: The bill, as it reads, is that at least fifteen native children use their native language as their first or primary language. There wasn't any stipulation as to what grade level, but they must be enrolled in a school. We are researching, checking with the regional director and also with superintendents, asking if these villages would help us locate eligible sites. I think this has to be a village choice and the choice must come up to what you feel are the general requirements.

Thomas Morris: I think the person ought to be able to teach the proper translation and interpretation of the words. So many words that I don't know yet. Right. I'm 63 years old and some words I don't know yet. All of our older people, some have a different dialect. When you get someone of a different dialect, they are going to give words that they might have a split personality in their language.

John Kito: That's a good point. I think that this is one of the basic points that brought all of us here together today. There is a great concern, not only to understand that the Inupiat language is one language, but that there are many, many different dialects to that language. Part of the purpose is to try to decide, how we should approach this problem because, as you say, the older people that know the dialect that they have are slowly passing away; the younger people probably speak an entirely different dialect, part English and part Inupiat, but still nothing really solid. But, on the other hand, if there is something a person can teach with, such as a standard, written alphabet of some kind, then the dialect change of speaking would not necessarily change, or "split the personality." They would be able to read all in the same language and, with the use of reading, be able to communicate with their oral language as well and still retain their own dialect. I think that this is an important point.

Thomas Morris: According to this, if we don't go ahead with this bilingual so that it works, that probably means that Inupiat would be a forgotten language. In other words, if you look in the dictionary, there's a word I'll look up, it is never in some places in the dictionary. It was never on the page in the dictionary and that dictionary cost me forty

bucks! And some words that you look up are not there. Why, I don't know. And I believe if we do that, some words will probably be left out. Not intentionally, but forgotten. Right?

John Kito: Right. Speaking to this in a large scope, when materials are being developed for, let's say a specific area or a language, it is possible and it has been done, where many people are used as resource people. They come in and sit down and discuss and talk about the dictionaries and add to the dictionaries and put in words so that everybody, everybody's dialect, everybody's words that they know, would eventually be included in the dictionary. So that when you do open up the dictionary, that you be able to find the word you are looking for. I'm not aware as to why they left some of these words out, maybe some of you might know.

Martha Aiken: Webster wasn't known by Eskimo speakers and he wasn't at that meeting so he had no idea of what is missing in this dictionary. And he only wanted to start it out and he didn't even think about that at the time that he was writing. So, he has no way of knowing what he left out. So if everybody gets together and starts working on it, I think we can make up a large dictionary instead of that small thing we call a dictionary and you can't find anything in that. I agree that there are lots of words that are missing from that dictionary.

Irene Reed: I think that they're doing different pieces and trying to improve; I think there are enough people working on it. I know that the Workshop is putting together a new one. We've been at it for six years trying to get it organized, we've got close to 5,000 items in it now and we think we've just made a dent. I think, Webster's has, what about 500 items in it? So you can see that's a very small effort really; it doesn't really reflect very much about the language. But I want you to know too, that putting together a dictionary is a lot of work. It takes a long time and patience and that's why they are not easily produced, you know, good ones. It's easy to produce a poor one but even that one, it took Webster ten years to put that one together.

John Kito: With the cooperative help of all representatives from all of the villages, or somehow to be able to get into the Yupik areas where you have the resource people available to put in words that weren't there and to improve on that dictionary, this is going to be a real help. But as you stated, there has to be one development, much larger than the previous. Jeff, haven't you been working with a dictionary of some kind, to some degree?

Jeff Leer: (Too indistinct to transcribe.)

John Kito: I guess a point to remember is that it is all

possible, but as Irene said, it's a tremendous amount of work. Of course when we first embarked on bilingual education two years ago, we knew that it was going to be a lot of work--that it was going to take a lot of cooperation from everybody. So I think your point is well taken.

(Question about villagers trained in workshops)

John Kito: ...you mean after they've been trained. Well, as it has been in the past, the university has been providing the lab school for training and they are to train for six weeks with Winifred Lande. Of course these sessions were subcontracted out by SOS and presumably we would do the same thing with this special appropriations money. We can bring in teachers from the villages to come in and be trained at the University of Alaska's lab school, which is under the direction of Michael Krauss who is working in that area now. When they finish training, then they will go back out into the villages and will have been trained enough as bilingual instructors that they will be teaching out there. We will hold similar workshops as they are announced specially for these areas.

(Question about adult basic education)

John Kito: Yes, I see. State-Operated Schools have proposed adult basic education for next year in which somebody would go out and provide information in training adults. Let me finish speaking up here by establishing what we at the SOS Bilingual Education Department feel is our philosophy. We are, basically, here as a result of the request of the people. We feel that programs are developed because the people have asked to have them developed. It is not our position to have any program and lay it on the table to anybody and say, "Here is the program that you will be working with." We feel that you people, out there, know better what is going on and what type of program you would want to have, how you would like to develop that program, what you would like to include in that program, and then get a hold of us and we'll do everything within our means to fund that program. Generally, we operate in the direction that the people want us to go. This is the premise by which we operate and we have been operating on since the beginning of my existence.

I have a real brief handout here, something which I think that everyone in here should look over and read, and we can use this for later discussion at some other time. It's a real general program description in bilingual education; The programs are to be developed in, essentially, the exact ways I have said by the people of the village. And a little bit on evaluation. And I think, then, after reading this, thinking about it, that when it comes time on the agenda to speak about determining how to select the program and

objectives, you will be better able to speak about it by just looking over this piece of paper. (See Appendix F.) It isn't much, but I think it's something that will definitely get your minds thinking about the purpose of the program and about evaluation which comes later in the program.

I would like to add right now, before I leave, that we are very pleased to have Bertha Lowe working with our SOS programs and we feel that under the existing conditions, she has done a tremendous job and will be a great asset to our program by working with the Inupiat people. I think it's very important that we do have natives from their area. They can better understand what is happening out there. This is all I have to speak about. I'm going to turn the rest of the program over to Bertha, unless of course any of you have questions that you might want to ask.

(Question on results to date in ongoing Eskimo bilingual education programs.)

John Kito: You'll see that it happens, that it's wonderful, it's beautiful when you walk into a classroom and you find out that the bilingual instructor is working with the children. The children are so much happier and they are able to sit down and talk and communicate; they are not afraid. There's just something about it that the students feel a lot better and they seem to do better. I think Irene can speak on that too, if you like. I've never experienced such joy, as far as bilingual education, as I have when I walked down into the Bristol Bay area where the Yupik program is going. It's just like a forest fire. Once it picks up, it goes on, covering all areas. The kids are eager. We found something they can identify with. It also makes them better individuals. I think the success of any bilingual program, of course, is directly related to the bilingual instructor and the cooperation that he or she receives from all parts of the educational field. That's where it's at, I think that's why you're here, because you're concerned. You don't want to see your language go. I think this is where you have to get started. Okay, if there isn't anything else, I'll just be quiet now and sit down to listen to other people. Thank you.

TRANSCRIPT OF BERTHA LOWE'S EXPLANATION OF
THE PURPOSES OF THE CONFERENCE

Bertha Lowe: We have a lot of people to be thankful to. They are very concerned about helping us in getting a program started. Rackley is coming in tonight. Hopefully, the rest of the people that are scheduled to be here will come. I have here the coastal and the inland. All together we have invited nineteen villages, nineteen people from nineteen places. As it turned out, from the Northwest Alaskan Native Association we have Pauline Harvey, from NANA.

One of the objectives of NANA is that the Eskimo language be preserved. And with us as a representative is Jenny Alowa from Bering Strait Native Association. One of their main concerns is that we begin teaching a young child in early childhood. Perhaps it is very difficult to try and see how successfully we can play a program. Especially when we've never had the responsibility of planning for a bilingual program before.

For many, many years, probably sixty years in your village, let's say, probably three generations of Eskimo have passed and disappeared. When we had missionaries coming up and converted us into Christians, we no longer were creative with our language. Look at our grandfathers, they gave the name for an airplane, they are composers of dances and songs and poems. Now, what's happened to us? What new words have we created? Now, with a bilingual program, perhaps we can start thinking of objectives and goals. Just how can we get our heads together and plan a program for the Eskimos to use. This will be our language. This will be the language we will give our children. Two hundred years from now we will be gone but the language will be here.

Our people will use this. Now, how do we plan for a good program? We have a language that goes back to Greek and Latin and it touches people in Canada, in Russia, and in Greenland, and we have relatives in Lapland; it is all around the Artic Ocean. Now, how do we set it up so that it will succeed? This is where you come in. This is where your plans for your home from your people will come. I cannot come to you and say, "This is the program for you, do it the best you can." You have to come up with ideas. You have better ideas on teaching your children on how to speak Eskimo.

Perhaps we can revise tests and evaluations for our children that are entering school. This is a possibility. So you will also have to be in when we start setting up tests for the children. If a child knows his name and knows the name of his family in Eskimo, then that should be credit given to the child. If a child knows the concepts of good and bad, a

concept beyond today, perhaps he can go beyond yesterday, perhaps he can project something that was passed on to him for five generations. Then let's give him credit. He had more insights, more feelings about life that a lot of the people have difficulty understanding. Perhaps if we set up our own tests and our own evaluations of what a child comes to school with, with an understanding of his parents, his grandparents, understanding of his home and the different rules, then perhaps...now, you will have your ideas to decide what kind of bilingual program you want. For instance, for the Athapaskans now their leaders are thinking, now in twenty-five years, they want to preserve the Athapaskan language. Now, what kind of thoughts do you have in planning a bilingual program?

Our thoughts are as vast as the country the Eskimo is spoken in. We have learned of many things: our trips to the moon and then down to the bottom of the ocean that we have in our culture. This must be brought out because our responsibilities are to our children.

Now, the reason why we have this conference is because it will be the very best we can do if we could get a few people together in that program at this time. Maybe it will happen again. Perhaps the next time we have a meeting, there won't be an many people involved because we will have fewer people here.

Look on your agenda for tomorrow morning, starting at 9:00. We have Mr. Rubin, he is from Portland, Dr. Martin from Portland. Dr. Martin will probably have two topics. She'll cover format and she will cover evaluation. Then, we have Dr. Reeback and we have Dr. Krauss, Dr. Rackley, and Dr. Hamilton.

These are the people that will contribute to our bilingual program. They will help us plan the type of materials we can begin planning on. Supposing you want books out of tapes, we will have to teach you how so that this job will become your job in the village. How do you set up a program to fit the needs of first, second, and third graders What are they supposed to know by the end of the first grade; or by the end of second grade? What do you want them to know? If we do not set a goal for a child to reach, we may just be wasting our time; perhaps all the planning will not help us. I will be happy if we involve everyone that is here today and for the rest of the conference. If we do not share and get our heads together, we may not even have a bilingual program in twenty years. We are very lucky that we have a chance to try and document our language.

Now, out of the nineteen villages we have eighteen dialects. Do we want to set up a bilingual program to have a center, in say, the Barrow area encompassing the Arctic Slope, and do we want another media center where the books can be

published in the Kobuk area? In the Point Hope, Kivalena, Noatak area, where they speak a dialect? And do we want a section in the Nome area that will take in Shismaref? Do you want a book that's published at Point Barrow revised into your dialects, in your villages?

We have a lot of things to think about for the next few days. We cannot afford to say, "Well, I'm bashful, I'm scared, I'm afraid." You have to speak up. If you have questions, feel very, very free to come out with your questions. Now, we will spend some time with the alphabet on Sunday and Monday. We had to learn how to read and write English. And I think it would also be good if our children could also learn how to read and write Eskimo, for instance, an Eskimo name. If they can write that--"My Eskimo name is Akhuak"--if they can learn how to write that, under our alphabet, I would be very happy to include that in any correspondence I do. Make it a practice to write Eskimo; maybe it's just your name, maybe it's a concept very foreign to English. Maybe that's the only word in the world that could help you communicate among the Eskimos. Perhaps that's the key to communication. How many times do we have women today who have daughter-in-laws who cannot understand them when they speak Eskimo? Maybe the key to some of our problems is Eskimo. Sometimes we are having a lot of problems communicating. Maybe there's a reason why they're having problems.

If we're going to think of the alphabet as teaching children Eskimo, how do we go about it? You can look into various countries that have an alphabet. Perhaps you have seen some of the work of poets like Shakespeare. The English language had to make changes in the alphabet. When we look into old books of the English language, there have been several changes made in the alphabet. What about us? What are we going to do? We have a choice and that will be up to you. Think about that. While this is mainly the reason why we are here--to think of a very good program--perhaps we may have to think beyond today.

We also have this conference so that we can begin these programs right away. If we wait, even three or four months, like we've been waiting for thirty, forty years, we may never get a program off the ground. So many times, when you see old people that speak Eskimo fluently, we say to them, "How did you remain to be Eskimo? At least your tongue is Eskimo." They often say, "O Eskimo will never die, I learned it from my grandfather and my father." Now, what's happened to us? Don't we have the same responsibility for our children. What is the reason that maybe some children who do not understand Eskimo and speak it today have a reason. Perhaps it goes back to the school. Do you think it should be in the schools? Do you have any questions? If it has not been clear why we are having this conference, I will gladly help you.

Martha Aiken: Bertha, from what you've told us everything is very true, we're all concerned about it. But that's a heavy, heavy topic for all. And then you're talking about coming out and talking about it. All of our nineteen villages since 1875. I'd like to hear about the Yupik programs.

Bertha Lowe: Irene will be able to help you with that question.

Irene Reed: There are differences in the dialect in various areas, but they aren't so pronounced that people can't understand each other. They can understand each other fairly well, in the area where we have our bilingual program now. They learn both of them and the children have a richer educational life as a result. They can function just as well when they go to Bethel as they can in Togiak. They can learn both easily. I don't know, do you feel that you really have eighteen different dialects? How different are those dialects?

Unidentified Speaker: They are not very, very different except for the Kobuk area.

Irene Reed: But there is the problem, of course, when you are teaching children. One of the reasons why we haven't moved into the Yukon area yet is because now we reach the largest Yupik population that was uniform in its speech. For instance, down on the coast if some of our people don't like the forms that occur in the books, they just have little pieces of paper and glue and they'll type up the word and paste it right on top of the word that they don't like. So, we give them that type of freedom. But it does not happen with every other word, it will happen occasionally. They take the word that's common to the children first, teach that and then worry about teaching them the variations later.

John Kito: In that area we were very fortunate in obtaining a grant or some set of money from Title VII to establish the books in the first place. And that, in itself, is a real big task. As Irene said, in certain areas they develop materials for the area that could be used for six different villages and then from there the people have been taping over their dialects, putting on their own. The initial problem was solved, though, by being able to produce those books in the first place.

Irene Reed: And there have been very few changes throughout. We're involved with BIA also and we have some six or seven BIA schools as well. They use the same books as the State-Operated Schools do. What happens is that there are two programs in the state. The BIA actually began the implementation of bilingual education in the state despite the fact that State-Operated Schools had made an attempt to before. It was the BIA that did get the first three schools

in the first grade and in the same year a kindergarten started with an SOS school. The BIA schools were federally funded under the BIA. The State-Operated Schools, of course, get their funds also federally but are state supported also. What happens is, although there are two administrative units, the BIA program and the SOS program, the children don't know the difference. They don't care whether it's BIA or SOS and they all speak the same language whether they're BIA or SOS. So we prepare the same kinds of materials for both and we just split our budgets between the two. We don't discriminate and I'm willing to cooperate with both.

TRANSCRIPT OF EVANS THOMAS JR.'S DESCRIPTION
OF HIS METHODS OF TEACHING IÑUPIAT

Evans Thomas: The Iñupiat dictionary . . . most of you have seen it and used it. Some of the words are not in the dictionary. Many times I look for it and it's not there. So I look it up, in the Webster dictionary and Junior dictionary and if I don't get it I go to College dictionary. So that's where I learn more of the language, in the College dictionary. So I explain to my students what I find from the College dictionary--that's the Eskimo Iñupiat dictionary. They are all Eskimo tidings, things, like soap. I think you all know that. Here they are. So? Another one here's *Let's Learn Eskimo Language*, that is translated by Donald H. Webster, illustrated by Thelma A. Webster.

I think you know them, huh? These are in the Barrow language, so I use most of the Barrow language. I use them this way: There are visitors: "Knock, knock, come in. *Isigin.*" We understand each other. So we use that. See, you're from Barrow, and I'm from Buckland. So we understand nice plain words like that explained to me and explained to you. I think those Kobuk people use it too. I use it when I'm teaching students of mine, I use those languages. But when something is a little different than my language, I use my language, I use the word. Example: I'm happy when you come. See? You can translate that one and I can translate that and can understand. We use the book as we feel. Can you read English? Then you can. So, I use these again. There are words like *ulu, kuvluk, tuttu, kuvlunik, Kukik.* You understand them all. All same word again. So, when they're all same words, I just keep teaching them how to talk Eskimo. Let's just talk, I just act many times.

At first when I started the teaching of the Eskimo language, I had a hard time. So, I started to make a little book to get real easy words like *snowshoe*, in Eskimo language, at first. Twenty pages, I used my art tricks. I worked, and printed them, fifteen copies of the book. I got my students to act it, saying to them, "Now we can say them all." I kept working and working, so I finally ordered an Eskimo Reader, prepared at Kobuk, usable for the Kotzebue Sound area. I had a hard time, in *siku*, "ice." So, I get the ideas from here, from these books, and I do all my own thoughts on words.

Last fall just before we started, I had ideas and I tried them and they worked. I just traced some more things on the blackboard like cup, thimble, thread. All I could, I just gave them and wrote a little answer like *roof* and after I write *roof*, I paste it upside down. There is *ulu* back here. *Ulu* between blackboard and the table. Just like playing.

So, when I call the student, I ask, "What's this? Do you know what this means?" They say, *"Ulu."* We do not say just the word *ulu.* We practice saying, *una, uva, ulu.* They are making other words the same time. So, that's how we use the Eskimo language up there. They learn fast that way.

I explain and I draw some caribou, any kind of animal I can think of. So, on Monday, I give them my reading from here. They read from this book. The second day they read from my blackboard where I display different objects. I display like a piece of glass, wire; you can form your own ideas, too. It works real well. When they see it, when they feel it, when they do it, they learn faster. Let's just sit down and talk to them. Most of the time I ask them; let them do it. That's how the Eskimo language increases in learning. So there are many things that we can do.

Also, about the visiting, I let somebody knock from out there, using a student: *Isigin. Suvitoh. Suitchuga.* Not just sit down and talk with them, but act. They use their voice and learn fast like that. There's many things to share like that.

TRANSCRIPT OF THOMAS MORRIS' SUGGESTION OF OBJECTIVES

Thomas Morris: I have some suggestions too, on the objectives of the bilingual/multicultural program--that we are going to teach our younger people how to survive in our winters. On open country in the frozen path, those things are forgotten. The things that our forefathers used in primitive way to survive out in the country without any implements to do with are forgotten. Sometimes, of course, they had their own bows and arrows and knives and traps that were imported from Siberia before Alaska was ever bought from Russia. The Siberian people brought traps and knives. My mother told me that those people used to come across from that area and trade. Trade included the cast iron pot. They traded with the Siberians.

When you survive in open country, I can guess that they had to learn how to make fire without a match. Of course, we know the flint. I don't know where my grandfather had been, how many places he'd seen. When we make a fire with a flint they go out there and collect the willow cotton. They put the cotton away for the future use so that a spark from the flint would catch fire on the willow cotton. Very fine shavings from the willow were used. But as far as I know, they had knives that were imported. Of course, they had flint knives too and *ulu's*. My grandfather had some.

And besides using that choice for fire-making, they used their native bowls out of wood, and bits of string in the iron pot. They got a drill about that long, a wooden drill, and worked it back and forth, agitated it back and forth as fast as they could, until the wood they worked on had been charred. And when it started, they put that willow cotton in there to protect the flame. I should think that the survival things include the tools (*suvlurak*, "arrow") to make fire without matches.

TRANSCRIPT OF MARTHA AIKEN'S DESCRIPTION
OF THE BARROW PROGRAM

Martha Aiken: What we have been doing this year--we've been busy--Janet was the first one to translate a book, *Are You My Mother?*, which was already translated in Yupik. But she translated that last year. This year there are more books translated, maybe less than a dozen. But we're working on some books already completed now, and I think Irene has them. Therefore, small kids, and seventh, eighth, and ninth graders are translating those for the smaller kids. They're really excited about that. They have a difficult time spelling, but they're starting to speak fluent Eskimo now at Barrow, and we've encouraged them to speak to their younger brothers and sisters too.

We noticed that they are starting to speak the language pretty well, even when they're conversing between schools like Chemawa, Oregon. Students from there and Barrow have a tape. I have a tape here that the Chemawa group sent to Point Barrow and it's almost all in Eskimo. What we did before we started making books was that we wrote about ten or fifteen Eskimo words in a list. Those Eskimo words have syllables. We cut those syllables up and made them unscramble the Eskimo words and put it the right way. That way their spelling is more improved; they are learning more Eskimo. We made newspapers last year written in Iñupiat and also in English. We tried to have them make speeches and there's one speech that I want you all to see sometime, that Irene has right now. Do you want me to read it?

This little boy is in the seventh grade. I let them write some speeches because they were going to speak on the satellite radio and up to Anaktuvuk Pass and on up to Barter Island kids. We were planning to listen in on the satellite radio. This is one of the students. This boy is just starting this year, and this is what he wrote.

> Fellow Eskimo friends. First let me say and state that I am not Eskimo. I am a white boy or a tunik. I want to tell you about my school. It's a nice one. We have a large one and do some very hard work at the same time. There are some different clubs you can join besides the usual English, Math, Social Studies, etc. We have a large library, a very nice gym, and a lunchroom. I belong to two of the many clubs which are organized. They are Chess Club and the Library Club. We do have some very smart students. I've been a junior high student. My first year I have the privilege of being in an Iñupiat class. Although I am white, I am learning quite well. I know the Eskimo alphabet by heart

as well as many Eskimo words. I have heard many Eskimo stories and in much of the craftwork they are so good at making. I am not the best Eskimo reader in Alaska, but I am learning fast. My handicap of being white does not stop me from learning. I have very much so wanted to learn Eskimo as we are going to be in Barrow for awhile.

Now, my Iñupiat teacher told me that for the past few years the Iñupiat language has been slowly dying out. I want to encourage all the Eskimo people to really start studying and bring the Eskimo language back again. I enjoy learning it, so the Eskimo people should start using their native language more often at home and in school. In everyday use, you have started to speak more English than Eskimo, so start speaking in the language you should be using more often. Your ancestors were proud of their language, so should you. So, I encourage you to use your native language, Eskimo, and use it more often. If a white boy thinks it's okay, why don't Eskimos? Think about it.

This is what that little boy wrote. We didn't change any of what he wrote; it's all there the way he said it. I didn't change any of it; even the spelling I wrote down like he said it. So, I think we're making progress.

Sometimes I feel so discouraged that I want to up and quit, but it doesn't make any sense to just up and quit. It's your own language and you should all be proud to have it; and should encourage every village to speak more of the dialect they have known since they were little.

In Kotzebue, I once met a young lady who was in her teens. She said, "It's awful to be an Eskimo and not understand and speak it." So, we encourage all from all over the villages to really get together and work for our useful heritage--the dialect of each village. Even though they're different, I think we can really get ahead.

TRANSCRIPT OF IRENE REED'S DESCRIPTION OF
TRAINING FOR THE YUPIK PROGRAMS

Jenny Alowa: Do you know, down in Bethel, Irene, is the community college bilingual?

Irene Reed: Yes, it is. They are looking...beginning the Yupik program probably during the second semester of this year, and they're looking to the possibility of them taking on the teacher training in respect to bilingual education. They would like to have a center down there very much.

Part of this has come from requests on the part of the trainees who have come up every year to the University of Alaska for intensive training from six to eight weeks. Most of them do not like to be away from their native areas for that long a time, especially during the summer which is the only time that we've been able to accommodate them, because so many of them are teaching during the academic year. I know that the community college is looking forward to doing that ultimately. I don't know when it will be implemented, though. It may take another year.

(Question concerning training of Yupik teachers.)

Irene Reed: We've done it two ways so far. The BIA training sessions usually take place during the summer. All of our six State-Operated Schools became part of the program during the second year. During the first year we were very fortunate because we were able (because of the federal funding) to bring all of the ten trainees to the University where they studied for a full academic year. There they got courses in English which helped them prepare for their college education, because many of them needed that kind of course. They took courses that they felt they needed for a little support if they were going to be teaching the elementary curriculum in the native language, which most of our schools do. They took courses in the grammatical analysis of their language and learning how to read and write it at the same time.

And then they took a course called "Bilingual Methods and Materials" which was designed to teach them not only how to make materials in their own language for use in the classroom, but also how to speak from these materials; this was done in cooperation with the education department so that they could get practice--this was actually teaching. For instance, how are you going to teach the children to understand the differences between a triangle and a rectangle, these simple elementary things that a teacher has to know. We had to worry about uniform terminology to be used throughout the area. There were all kinds of things of that nature that were discussed in that class.

Then the final course that they took was something called "Orientation to Education" which was given in the Education Department which taught them from an Education Department's point of view about teaching. This was done in their native language. They transferred what they learned in that class over to the bilingual methods and materials where they implemented what they learned in "Orientation to Education" into practice with the native language. So, that was a very good year for them. I think the end result in the schools was very good.

Those same people have returned for inservice training during the summer, at least they did last year. Last year, for instance, which was the third year that trainees have come to the University, I would say that almost half of the training took place in Yupik. The teacher who had taught now for almost two years would sit with the teachers who were there for the first year of training and they would all share ideas about how you go about teaching in Eskimo in the classroom. But remember now, this is in Yupik schools where children are learning everything, virtually everything, during their first two years in the native language. That may not be the same kind of program that any of you have, that might not fit anywhere in the Iñupiat area; because you can't really have the same kind of program that we do in Yupik, if you have to teach your children how to speak Iñupiat first. Most of the children in the Yupik villages come to school speaking no English and only Eskimo. So, it's easier to implement a program there than it is for you in the first grade. That's why I think your idea about introducing it in the fourth grade is probably a very healthy idea.

TRANSCRIPT OF W. RAY RACKLEY'S LIST OF TEN DECISIONS FACED IN PLANNING A BILINGUAL/BICULTURAL EDUCATION PROGRAM

Ray Rackley: I would like to present a list of at least ten decision areas that persons responsible for this program should consider eventually. As I go over the list of decision areas, you might comment on them or think about them.

Decision area number one is that of stating the general purposes, the general goals and outcomes of this new bilingual/bicultural program.

Obviously, several of these will be to produce materials and teacher training procedures that are appropriate for the Iñupiat-speaking students in the schools.

Program leaders also will have to decide whether they want this program to be *transitional* or *pluralistic*. A transitional program would provide training in the Eskimo language for the first one or two or three years of school, and then shift over completely to English. A pluralistic program would provide instruction in both Eskimo and English all through the school years of the students. Most bilingual/bicultural programs down in the lower forty-eight states are transitional, that is, they are limited to the first few years in the primary grades. Thus, the children in Migrant programs often speak Spanish for one or two years, but as soon as they know enough English to get by in regular classrooms, they switch over completely to English and spend the rest of their school careers in the standard Anglo curriculum. So, one of your major decisions will be to decide whether you want Eskimo language and culture taught all the way through twelve years of school, or whether you want it only for the first couple of years.

Another general goal to consider, still in this first decision area, is what sort of technical training you want to provide to people working on the project. Often, in bilingual programs in the lower forty-eight, outside experts come into a minority setting, prepare materials, train a few teachers, get things installed, and then leave. On their departure, there is no one from the minority community trained to go on writing books, training teachers, and getting the materials and procedures installed in the schools. So, one of the outcomes you might plan for is to train a number of Iñupiat-speaking Eskimos so that when the outside experts leave--and clearly there will be a need for outside experts for some time--the Eskimo community itself will be able to carry on the current program. Specifically, this will mean training writers, artists, editors, teachers and teacher trainers, evaluators, installation experts, and a number of others.

There are, of course, other goals, purposes, and outcomes that you should consider, but the above will do for a start.

Decision area number two relates to the balance in the program between the amount of Eskimo language used and the amount of English. There are different possibilities. You might decide to have only Eskimo for one, two, or three years and then shift over completely to English. Or you might decide to have Eskimo instruction given in the morning and English in the afternoon over all twelve years. Or you might decide to have certain subjects taught in the Eskimo language and other subjects taught in English. For example, in Eskimo you could handle subjects like home, nature, etc., and in English you could handle mathematics and chemistry. You might decide to have just one hour a day given to instruction in Eskimo. You might decide to have the instruction in Eskimo given after school or at the children's homes, or even in other community buildings in the villages, such as at church. There are many other possibilities.

Decision area number three is related to assumptions about how children learn language. There are different views in this regard. Some experts--behaviorists, for example--assume that you have to formally teach children language. If you adopt these views, your materials will require students to repeat sentences after their instructors, to engage in many exercises of the sort called "pattern drills," etc. Some experts of this persuasion give children pieces of candy or other rewards to encourage their learning. This whole approach often becomes quite mechanical and resembles the way that psychologists teach pigeons and rats to do tricks and other things.

Another group of learning theorists--call them rationalists--assume that children, just because they are human beings, learn to talk simply by being around other people who talk a lot. Language acquisition, for them, is not a mechanical process. They suggest that human children are "pre-wired" to learn a human language, provided only that they are in a rich linguistic environment. If these are your assumptions about how children learn language, your materials will be quite different from those alluded to above. You will provide games for children to play in which they have to talk to each other. You will provide stories to which the children will be allowed to furnish their own endings. In short, you will allow the children to discover much of their language by themselves.

Another group of experts with views in this matter--call them sociolinguists--have interesting things to say as well. We now have a sociolinguist working in our program in Portland. She is a young lady who spent several years on an Indian reservation in Oregon, studying the language of the primary grade classrooms. She noticed that in the first grade the

Indian children talk a lot. She counted the words in the speech of many of the first-grade children and found that their sentences were generally three or four words in length. She also visited sixth-grade classes on the reservation, where the older brothers and sisters of the first-graders were studying. She noted there that the children were using sentences of an average length of only one or two words. In other words, somehow, somewhere, between the first and the sixth grade, the Indian children were taught to talk less and less. She spent some time studying just why this happened. It turned out that the teachers were frightening to the children. And the more the children were frightened, the less they talked. This is the sort of situation that sociolinguists study, that is, the social context in which human speech occurs and the influence of that context upon the speech. This all means that those who prepare materials for teachers for the new program up here in Alaska should take into consideration the attitudes of the teachers and parents and the children, the classroom setting, etc. Sociolinguists will have a great many other things to say that will help this program.

Jenny, did you want to say something?

Jenny Alowa: Last night we were talking about starting this bilingual program from the fourth grade up. What do you say about that?

Ray Rackley: That's a wide open question. I think we ought to lay out all the different possible ways to go. Should we start in the fourth grade or preschool? Go K-3 or K-12? We ought to just make a list of all the different possibilities and then talk about it. I really don't know. The only ones who are really going to know are the people from the villages. Our job is to pave the way by presenting different possibilities and then asking Pauline and Martha and others which ones they like. It might take a couple of months to decide all of this.

Norman Hamilton: The choice might differ from village to village depending on the language that the child comes to school with. If a child comes to school speaking Eskimo pretty well, it would be kind of a shame to interrupt that for three or four years and make him wait while he learns English, and then go ahead and get his Eskimo language training. It would seem, in that case, that you might consider keeping him developing in the language he is using when he enters school. So that would be one of the considerations that you would have to make. How are the children speaking when they enter school?

Ray Rackley: I think that after this meeting Bertha is going to prepare a description of what we have been talking about. She is going to come up with a list of questions like what I'm

asking here. She intends to go around to villages and visit Pauline and go over all of these questions with her, and visit Martha, and keep talking with everybody until everyone feels good about the answers. I know it will take a couple of months before you really decide these issues.

Michael Krauss: May I say something about this? There is one thing that does have to be decided, I feel, before this meeting breaks up, and that's on the writing system that everyone can use together. Aside from that, since Iñupiat is in a way, a very real way, one language, and can use one writing system, this we can decide on here.

Bertha Lowe: We can probably have that on our agenda today that we will have you and another person talking on the alphabet. Perhaps we could meet tonight and get the alphabet resolved. We have to summarize what we've done yesterday and today and say what do we want in our alphabet.

Michael Krauss: But then the outcome of the meeting could very easily be, in two or three months, what it's going to be in each different village.

Bertha Lowe: I think what we're thinking about in two or three months are programs, not an alphabet.

Ray Rackley: *Area number four* is the general framework of the program. Too often, down in the lower forty-eight, when the Legislature or Congress or the U.S. Office of Education sets aside money for bilingual education, everyone is very anxious to spend it quickly. So, the government gives it to the school district, and the school district very quickly hires a couple of bilingual teacher aides to go in the classroom even before they have any materials. In this way, all the money is spent right away. At the end of the year, though, nobody knows what happened except that the money's gone. It's just a careless way of going about it.

What we ought to do is think about what we want and establish a general framework for the whole program before we get into the classroom. Now, this might be hard because I know that the legislature wants this effort to start right away, but I really think we need a plan first. Otherwise we'll do a lot of foolish things. For this general framework, we'll have to decide if we want an oral or written program, or both, or how much of each. We'll have to talk about what some people call sequencing--the order in which things are presented. If you're going to teach children a couple of hundred words, in which order do you present those words? Do you present them in a mixed order, or in a very rigid sequence? Our plan would tell us this. Also, our plan would talk about the relationship of this program to the other programs in the schools. It's not very bright of us to go in there and, bang, start a new program unless we look

at all the other programs to see how this new effort can help the other programs, and how they can help this one. So, we need a general framework, and I would say that, in general, this is where most of the bilingual programs don't work out very well in the lower forty-eight. They just don't have a plan.

Area number five deals with the nature of the materials. What are the materials like? Probably there are going to be some books with stories and illustrations, and I see lots of other things that we can do. We could have filmstrips or real movies, have tapes also. There's a satellite going up pretty soon; we might prepare for that. And last night several of the gentlemen were saying that maybe we spend too much time on abstract reading, and maybe we ought to have more language games. Well, all of those decisions are open for now and we ought to think of all the different possibilities for different types of materials before we decide which ones we want.

And, of course, before we get into this we have to decide really which alphabet we're going to use, and we'll have a special session on that.

Area number six would be the nature of the procedures. We will have to make decisions on how to use the materials after we produce them. Here we'll get into how to train the teachers. We can't just give teachers a whole new set of materials and say, "Go at it." We have to talk with them and help them understand. There are several ways of going about this. One of the best ways is to have the teachers help prepare the materials. That way they would really know what they're doing.

We'll call *area number seven* evaluation decisions. Somehow we want to know if this program makes a difference. Are we just out there spending money, or are we really helping the children talk better and read better? This is called evaluation. In order to have good evaluation you must start at the very beginning and pick out your objectives and goals and then work them into your plan. Right now there are several kinds of interesting evaluation activities going on. One kind is called formative evaluation. This takes place during field test of the materials. You talk with teachers, you play with children to see if the materials are really working. Then you revise the materials after the first year. This is called formative evaluation. It gives feedback on how to improve the materials.

Another type of evaluation is conducted when the program is all over. You want to see how well it really worked. This is called summative evaluation. It's really a different thing.

Now, the important thing here for us is that both types of

evaluation require lots of data even before you start the program. How well do the children already read and talk? You need this to measure improvement. Evaluation is something you have to start at the very beginning.

The evaluators also tell us that we should look for side effects of our programs that could be harmful, or very helpful. An example that I heard the other day--it's sort of funny, but maybe not very funny--was where a particular high school had a lot of kids dropping out. The school administrators wanted a program that would get all the children back into the school. So, they hired some people to go out and contact the kids and be their friends. When they got them to come back to school, they tutored them, paid special attention to them and they thought they really had a successful program because many dropouts were back in high school.

But there was a special evaluator there called a "goal-free" evaluator. His job was to look for side effects--for other things that might be happening when these kids came back to school. So, he went down to the courthouse and he found that since these dropouts had come back to school, crime had increased a great deal. What had happened is that the kids who had dropped out of school had really been engaged in robbery, burglary, and that sort of thing. When they were brought back into the school, they spent a lot of time teaching other kids in the school how to break into houses and become minor criminals.

So, from one point of view, the program was a great success--the dropouts went back to school. But from another point of view, they taught a lot of other kids the life of crime.

What we need, I think, is someone who can look at the new program partly from the aspect of our language and cultural objectives, but also just look at it from other positions, because there might be undesirable side effects. Well, that's something to think about.

Area number eight would be installation. Once you get the program going, the materials printed, and the teachers trained, how do we really get everything installed in the schools? This will have to be decided too.

Area number nine would be research needed before you can fully develop a program. Obviously, you're already doing some with Michael and the others on the alphabet; but maybe there's some research on the grammatical area that has to be done, or on the cultural side.

We're finding in our Indian program that little children in the reservation schools have a very serious problem because at home they're taught to cooperate; when an Indian child is in trouble, all the other kids in the family help him. But

when they go to school on the reservation the teacher says, "Don't help each other; you're supposed to work alone." When they take a test, for example, all the kids are supposed to keep the other kids from seeing what their answers are. If one child helps another child, that's not being helpful, that's cheating.

So, at home, these little kids are taught to help each other and cooperate, and in school the teachers tell them to work alone. This is too big a conflict for these little six-year-old children. What happens is that they get very unhappy. I would think that up here there would be comparable areas where research in attitudes and values is needed. I'm sure that there are going to be differences in the things that the kids are taught at home and the things that teachers ask them to do in school. We might have to study this and see what these differences are, so we can help the schools change.

And then, finally, decision *area number ten* deals with the different people or agencies who can help in this program. There are a lot of people or groups who can help. Obviously, the most important is the village community. What should they do in this program? The teachers ought to help with it, the SOS, BIA, and the University have some very bright people, and the Wycliffe Bible Translators have some talented people. We'll have to make decisions about how all these people can work together.

TRANSCRIPT OF MICHAEL KRAUSS' REMARKS
ON THE IÑUPIAT LANGUAGE

Michael Krauss: I'll be glad to say something about the language in particular, not the alphabet itself, but the language and the language situation. One thing that I would really like to stress is the fact that from the linguist's point of view, at least, the Iñupiat language spoken in Alaska is still basically one language. Like English it has different varieties, different dialects--the dialects of England, of the southern states, of the northern states, of Australia--and they all sound different. There are real differences between them, and you can tell right away when someone is from a different place by the way he talks. But still we all understand each other when we speak English. It's hard sometimes, but we still understand each other. Therefore, we call English one language.

In the same way Iñupiat in Alaska is all one language. Even from Unalakleet to Barter Island, if people try, they can get along and speak their own language to each other. So, there's no need to end up with different writing systems for one language. It's very useful if people who speak the same language also write the same language. This is my only real point, not so much what alphabet is chosen, but the idea that a single alphabet is chosen. A decision about that will have to be made. The village of Kiana might want to have one kind of bilingual program and the village of Anaktuvuk Pass might want to have a different one. The situation and preference in each village might be different. Still, the writing system that they use can easily be the same, and that's why the decision about the alphabet is in a different category than the decision about what kind of a program to have in each village. That's something we can take up later.

The thing I wanted to say about the language now is that there are also differences, as Bertha mentioned last night, in the situation of the language in each village. In some places the language is very, very strong. The six-year-old children all speak the language too, speak it even to the exclusion of English. And then there are other villages completely the opposite. It may be the same language, but that language is in an entirely different situation, where in fact the six-year-old children don't even understand it. Or the twelve-year-old children can speak a little of it, but they can't really carry on a conversation. So, there's the extreme of all the children speaking the language well, and the opposite of none of the children in the school able to speak the language at all. There are some villages represented here that have both extremes and everything in between. We'll have to find out or keep in mind when talking about a program, what is the situation of the language, and therefore what are the goals--we want to keep the language going. I would like,

myself, some further information on this subject. Correct me if I am wrong, but the only places that I know of in the Iñupiat country in Alaska where the children all speak the language quite well would be the villages of Shungnak, Ambler, Kobuk, Wainwright, and maybe Anaktuvuk.

Bertha Lowe: I got a letter here from Kobuk. In my survey letter I said, "What amount of children can understand Eskimo?" They said, "None." What I did was, I said, "Okay, we have to follow the laws of the legislation of the State-Operated Schools with the funds. We have to have fifteen Eskimo-speaking students in a school." The only place where they've opened a program up to now is Shungnak.

Richard Harnett: Who wrote the letter back to you from Kobuk?

Bertha Lowe: I think he was a teacher.

Richard Harnett: Yes, I think he's only been there since this fall, so I would question his evaluation of the situation.

Michael Krauss: Everything that I have heard is that all the children from Kobuk speak the language quite well, but in many cases the teachers have been trained in the last hundred years to wipe out this language. They get a letter from some authority saying, "Do your children in the school still speak Eskimo?" "Oh, no, we've gotten rid of that long ago," has been the attitude.

Pauline Harvey: Ambler, Shungnak and Kobuk village are sometimes called Kobuk, all of them because this little village Kobuk by itself has just a few people and there may be some mixup there.

Michael Krauss: What I would like to know, does anyone know of any other villages where all or almost all the kids in the school talk Iñupiat well? I left out Barrow because I understand there are a lot of kids there who don't speak well; this is true, but there are very many there who speak it excellently.

Bertha Lowe: There's the students at Point Hope. Although if you bring them to a group like that and say, "Okay kid, talk," they won't.

Michael Krauss: Can Point Hope be added to this list?

Bertha Lowe: Yes, they can. They have the old Eskimo words that we don't normally know. A normal person out of another village learning Eskimo would not get the same type of words Point Hope has. The children know concepts, they know what we're talking about as adults, they can understand their grandparents. Not only that, the richer part about learning the language is that they also pantomime it by dance. And they know it by the whaling feast and it's more alive there

in other ways. Rather than just talking it, it's alive with old superstitious ways, with old beliefs and old legends. They have a way of carrying out their culture which isn't as strong in the other places.

Michael Krauss: I think it would be a really useful thing as guidelines of the kind of program people want, to find out exactly what skills the children already have. And clearly, in some places we're talking about Iñupiat as a second language because they don't even understand the language. Other places we're talking about where you have to teach English. I think invariably you have actually a variety everywhere, from complete expertise in the language to inability to even understand it. But what about Eskimos, how many of the first graders in Barrow can speak Eskimo pretty well for a six-year-old child?

(Response concerning Barrow.)

Michael Krauss: You could then, maybe would want in a place like Barrow or in a place where you have a mixed ability, you might want to, if you have two first grade classes, you might--during Eskimo hour or something--have the Eskimo kids who know the language well under one teacher, and the kids who don't know it and need to learn it as a second language go with another teacher. I don't know, there are many ways to do it. All I want to do is point out that there is a tremendous range in the type of situation that you have in the ability to speak Eskimo in each of these villages. In some places people speak very well, in others not very well, and everything in between, and it would be well to realize that when we're talking about one place, we're not talking about another. The only thing we are talking about that is definitely the same is that it's the same language.

Norman Hamilton: You use the illustration of English, that if it's London, England, or Australia, or Portland, Oregon, there is a basic language. We know where people are from, we hear the dialect, we can converse with them. We also can read anything that is written in London or Australia or anywhere else. If it's written in English, we can read it. Of course, we would read it with our own dialect and we could recognize that there are patterns of expression that are a little different. The story written in one, or an instructional book written in one place could be used in another place. The English spell a little differently than we do, but generally we could read anything that is written from that place. Now, will this be true? Will there be enough likenesses in the dialects among the villages in Iñupiat that . . . well, if a story is written for one village, could it be read readily in another?

Michael Krauss: I would say that it's a lot like English. First graders in the United States shouldn't have to read an Australian primer. There may be things that they aren't used

to yet. The younger the kid is, the less skill he has, the less range he has in his own language. His range will be very narrow. But by the time he is an adult, or the time he is a tenth grader you would expect that he should be able to read in our schools maybe Shakespeare or maybe an Australian play, and as the child grows older, you would expect his range to increase. In the Eskimo educational school I can easily see my view would be this: In the first grade the first thing that the child would learn would be what is closest to home--his own home language. And by the time he's in the third grade, you shouldn't be embarrassed to have a Barrow child read a textbook from Kotzebue. Maybe by the time he's in twelfth grade, just as we have to learn by the time we're in twelfth grade some French and Spanish, maybe it would be a real good thing for Barrow High School to be teaching a course in Greenlandic Eskimo or Canadian Eskimo or Yupik Eskimo. Eskimo education would increase one's knowledge and expertise in the Eskimo language. In the beginning you start right at home and you spread out.

Norman Hamilton: I agree that you have to make the reading material as relevant as possible at the first grade level. And the more that the child reads about what he already knows and the language he already has, the easier it will be to learn to read. Yet, the kids in the city and the kids on the farm read the same books in the lower forty-eight. This is something I don't know yet, but I'm just trying to find out whether there is that much difference in the culture between two villages that the words would be different, the concepts would be different, the things he is familiar with will be different.

(Response concerning the Kotzebue area.)

Norman Hamilton: Well, there's a decision. You could take this individualization further, and you take a family and two families or a community or a cluster of kids or take a village and from a village to a bigger one. Now, how far are you going to individualize? Are you going to individualize so you might have two or three readers in one school because of family patterns in the village, or are you going to individualize at the village level? How far are you going to go in making this really individualized?

Michael Krauss: My feeling is, in the production of the materials a teacher sitting and writing a primer in Kotzebue will certainly write in Kotzebue Iñupiat. And the kids in the school will read this. But I don't think except for the first or second grade, you will have to worry about which dialect area. I think that by the time you get in the third year of this they would be able to read fairly easily and wouldn't care very much which particular Iñupiat dialect the book is in. I don't think you have to have separate sets of primers and things up past the first two or three years.

TRANSCRIPT OF ROBERT REEBACK'S STATEMENT

Robert Reeback: It seems like different people like bilingual education for different reasons. Some people like it because they think it is important for the kid to feel welcome when he comes to school. And feel that he is just as important as anyone else. And if he comes in speaking Iñupiat and nobody says anything to him in that language, then he's not going to feel welcome. He may feel all sorts of things, but one thing he won't feel is good. That's one reason why several people like the idea of bilingual education.

For some people, that might not be that important; they might like it for some other reasons. For example, for some people, they would like to restore the parents to the job of teachers; by that I don't mean a teacher that got a piece of paper from the State Department of Education that says, "This is a teacher." I don't mean that. I also don't mean somebody who, whether they have a piece of paper or not, someone who does all the things that teachers do; like write on a blackboard, or pass out papers. If you're going to act like a teacher, it means that you have something important to say or something to pass on to someone else. We'll call that a teacher right now. So, another reason you might like bilingual education is because it's a chance for the parents to be restored to the capacity of teachers, or for the people in the community to be restored to that capacity. Because the thing that is now going to be taught is the language and all the ways of doing things that only the people in the community know about. That's a different reason for liking bilingual education.

There are many different reasons for liking it. There are probably some reasons for not liking it, depending on where you're coming from. I would think that for every reason that you liked it, you might want to ask some questions about that reason. Or for every goal that you have and way that you think bilingual education is going to help you, you might ask some questions. For example, let's take the idea of restoring parents to the role of teachers. If that's your goal, you might ask yourself these questions: "Is that something that can really be accomplished, or is that just making more noises with your face?" I don't know, but that's something you could ask. I mean, is that something that could really be accomplished, or is that something that sure is nice to talk about, but then we're going to forget about it?

Another question that you might ask if you like the answer you got for that question, you might ask: "Is this something the school can do; or is this something that the school can help to do?" It's a very easy thing to just leap to the

conclusion that a school is going to do something. It's really worth spending a little while to think about: "Is that something the school can really do?" Now, for some of the goals that you have in mind, the answer may be "Yes; schools can do that, schools could help with that." For some of the things the answers might turn out to be "No; it's an illusion to think that schools could do that."

For example, if it's your goal in education that you would like to build on what the child already has when he comes in and not make him start all over again from scratch at age six; that's for the villages where he's speaking Iñupiat at age six. If it's your goal not to have him start over again, then you're going to try to greet him in Iñupiat and teach him that language. Otherwise, you really are saying, "Forget that you already learned how to talk; forget that you learned the names of all these different things; forget that you learned all the different ways to approach problems in your life. Forget that, we're going to start all over." If your goal is to stop doing that and now use what he has already, then the school probably could help you. The school, if it had a mind to, could turn around and start teaching in Iñupiat. That's what we've been talking about all the last couple of days. That's a goal where maybe the answer is "Yes."

If your goal is, for example, to assure survival of the language, or to restore the Eskimo language to its full use in twenty-five years (I heard that someplace), then when you start asking yourself, "Is that a goal that can be reached, is that a goal that the school can really help with?" you might not come up with a "yes" answer. You might, but you might not. So, for anyone who would like to pursue this when he has a chance, I would try to put down a whole bunch of goals like that so that you can ask people, "Do you think that is a goal that can be reached? Do you think the school could really help with that or is that something that the school is really not the outfit that's going to help?"

Another question (and I think I'll end after this), "If you think the school can contribute, do you think a bilingual education program will contribute?" Something that someone said earlier today is that it could turn out that with the best intentions in the world, a bilingual education program in the school could turn out to do exactly the opposite of what you wish you could do. I think Dr. Krauss said that the people start to think that, "Oh, the school will take care of that, so now I don't have to worry about it." These long-range objectives could be the opposite of what you wanted. That is to say the Iñupiat language would pass out of existence as soon as people relegate it, leave it up to the schools. So, that is an example of a question about what a bilingual education program can do. Everybody might like the idea; everybody might like to provide instruction

in the Eskimo language. Then a different question is, "Is that something for the school to do, and can a bilingual education program in the elementary school do that?"

TRANSCRIPT OF JOSEPH RUBIN'S REMARKS
ON TALKING, WRITING, READING

Joseph Rubin: Something to think about in terms of the kinds of things teachers can help children with to develop language, is providing games, picture cards, and ideas for children to look at and get involved with so that they use language. You want to get them to talk. They don't have to learn to talk Iñupiat from books. You can learn from games, activities like watching plants growing and ice melting, and teaching children to describe. Build their vocabulary to equip the children with enough words to help the children talk about what is going on. What kinds of ideas should children be talking about? Then materials can be made to help. You need all kinds of ways to get children to talk; you need a way to help the teacher understand how to do this. You need materials for teachers and materials for children.

When kids are talking, the next step is to get them to write the words they speak. Talk about ice melting, then write about ice melting. He sees what he is talking about. Talk, write, and read. Use film strips, records, pictures to look at--not just books. Before reading, talk about all the things that happen in the village, at home, and at school. They tell you about these things and how they feel about them. Help the teacher to get children talking. Do that before you give them books that have been translated. Play games with cards, touching materials, watching ice change into water. Language development is talking and that is where you begin.

It takes time to write books. There is much a teacher can do first. What has to be determined is what words you want them to speak in order to talk about family, village, and school. You need a list of words that children need to speak, then you need to be able to provide some way children can write the words. Each child has a book and he writes the words that he speaks and tells how he feels about them. He learns, "family, mother, father, sister, etc." He can then write about his family. After he has written the words, he can talk and after that, handle translation of stories and legends and historical things that children should know about. Grandparents could tell stories about life and what they did and how they learned to speak. Children need to know about what will happen, what happened, and what is going on right now.

It seems you want the children to speak Iñupiat but you also want them to know something about being Eskimo so that the culture needs to be an important part of your school. Young children can do this. All ideas of books need to come from the people. Grandparents as well as the children. Preserving the culture and preparing the children for the future. It is important that they learn to read, write, and speak

English also. It's important that they keep their identity.

If you can plan ways the children can first talk, then learn to write the words, then read books that include these words, you are off to a good start. I think you can do this. Just from visiting with you I have found out all kinds of things about life in the village. Change young children live with; change they probably do not talk about in school, but they should. They should talk about everything that goes on in the village.

TRANSCRIPT OF ANN MARTIN'S COMMENTS ON MEDIA AND NORMAN HAMILTON'S COMMENTS ON CURRICULUM DESIGN

Ann Martin: There are things in other projects that have been done which might be helpful in your program--media or materials development. A major point is, you need materials that will open things up for kids for discussion. The major concern today is not only to give kids some information about things, but that they learn how to discuss things and how to problem solve, make decisions for themselves; there are issues that have nothing to do with a "yes" or "no" such as, "Should we continue this sort of life?" Kids have to learn to discuss issues. Have materials that open things up for discussion. One of the things I was hoping you would tell us was about survival, fear of the unknown--material, books, film--children could discuss fear from a film. They could discuss and read printed stories that also relate to fear of the unknown, so you could build a wide range of experience in how to conquer fear. Give a range of experience starting with their own. Not only learn to read words but to get really important things across to them in the material we present. Maybe act things out. Then begin to write them. Have books where they can read. What are some of the things you feel are important to put into materials?

Margaret Jorgensen: To know the history of their village and the area where they live.

Ann Martin: There are various ways of putting this into materials for discussion. For example, with religious ceremonies, discuss the need to retain this type of dance. If you think and lay out a program, you have development. Plan to talk about and discuss the culture and making your own decisions.

Norman Hamilton: Sequence: If you have instructional sequence, you have a program. Without it you do not have one. Sequence is towards some kind of a goal. What comes first, what comes second, how are the children going to get from one to the other? Design so children think properly through the program, not fail. What is the scope of the program, what basic vocabulary? What skills on the part of the children (writing, spelling, decoding)? Design the spelling system. A child can look at a set of letters and know how they sound. Consider concepts of decision making, survival. How do Eskimos regard nature? Different than the white man? This provides identification for village children. Decide what the kids should know: information history, legends, the ways Eskimos have discovered to do things and live in their environments. Plan in such a way that children are expected to go a step at a time. That is a curriculum design, an educational plan. It's more than a set of books.

Ann Martin: It becomes quite evident that with this type of design the function of the teacher changes. There's a need for a teacher training to use a system of this sort sort which calls for the teacher to handle classroom discussion and techniques such as role playing, providing tapes, setting up a center. The training of the teacher becomes very important.

APPENDIX A

LIST OF PARTICIPANTS

Thomas Ahkuchook	Participant, Barter Island
Martha Aiken	Iñupiat Bilingual Teacher, BIA School, Barrow
Lamont Albertson	SOS Principal Teacher, Teller
Jenny Alowa	Bering Strait Native Association, Nome
Emily I. Brown	Participant, Fairbanks
Nita Commack	Representative, Selawik
Delbert Eningowuk	Representative, Shishmaref
Amelia Gray	Representative, Kobuk
Norman Hamilton	Northwest Regional Educational Laboratory, Portland, Oregon
Richard Harnett	Title I Coordinator, Nome
Pauline Harvey	Northwest Alaska Native Association, Noorvik
Margaret Jorgenson	SOS Teacher, Shungnak
John Kito	SOS Bilingual Education Program Director, Anchorage
Michael Krauss	Professor, University of Alaska, Fairbanks
Clara Lee	Representative, Ambler
Jeff Leer	Iñupiat Literacy Instructor, Alaska Methodist University, Anchorage
Bertha Akhuak Lowe	SOS Iñupiat Bilingual Education Program Coordinator
Edna McLean	Participant, Fairbanks
Peter McMannus	SOS Teacher, Shungnak
Ann Martin	Northwest Regional Educational Laboratory, Portland, Oregon

APPENDIX A (Continued)

Gordon Mitchell, Jr.	Representative, Noatak
Thomas Morris	SOS Advisory School Board Chairman, Deering
James Nakeak	Iñupiat Literacy Instructor, University of Alaska, Fairbanks
Loleta Nassuk	Representative, Koyuk
Roosevelt Paneak	Participant, Anaktuvuk Pass
Violet Pungalik	Representative, Noorvik
Ray Rackley	Northwest Regional Educational Laboratory, Portland, Oregon
Robert Reeback	Northwest Regional Edcuational Laboratory, Portland, Oregon
Irene Reed	Yupik Bilingual Program, University of Alaska, Fairbanks
Joseph Rubin	Northwest Regional Educational Laboratory, Portland, Oregon
Elijah Rock, Sr.	SOS Advisory School Board Chairman, Point Hope
Rachael Sikvayugak	Representative, Anaktuvuk Pass
Oscar Swan	Representative, Kivalena
Robert Tevuk	Participant, Wales
Evans Thomas, Jr.	Representative, and Iñupiat Bilingual Teacher, Buckland
Janice Voss	Participant, Anchorage

APPENDIX B

TEXT OF ALASKA SENATE
BILLS 421, 422, 423, and 424

IN THE SENATE

BY THE HEALTH, WELFARE
AND EDUCATION COMMITTEE

SENATE BILL NO. 421
IN THE LEGISLATURE OF THE STATE OF ALASKA
SEVENTH LEGISLATURE - SECOND SESSION
A BILL

For an Act entitled: "An Act relating to bilingual education."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF ALASKA:

* Section 1. *FINDINGS AND PURPOSE.* The legislature finds and declares the following:

(1) Traditionally, basic language differences in Alaskan schools have been overlooked to the extent that the need for an educational program which incorporates both English and the Native language dialects has been vastly underestimated and often the program has tended to ignore and sometimes belittle classroom use of the Native dialect, a practice deplored by modern educators, concerned parents and students alike.

(2) The right to one's native language and culture is inherent in the concepts underlying our constitutional guarantees and continued disregard of this right has been protested by many who believe that Alaskan schools have an obligation to provide education which does not bypass this right and which is not designed to shift students unilaterally from one culture to another. Students in the villages of Alaska are representatives of a viable, valuable culture which is in a continual process of change, as are all cultures, but which has a right to continue its existence as a unique culture whether Indian, Eskimo, or Aleut.

(3) The absence of a bilingual program of education has worked a great learning handicap for those students who use English as a second language, placing a double burden of learning both the language and academic concepts simultaneously, while singular emphasis on English usage has contributed to a communications gap between parents and child, school and community, even though educational research has shown that the most successful educational method in primary programs is one that instructs in the Native dialect and then proceeds to promote literacy in English. It is a well-known

fact that contrary traditional methods have resulted in below-standard achievements by Alaskan Native students which, in turn, spawn difficulties in secondary and higher educational pursuits, exacerbate acculturation problems, present significant barriers in securing adequate employment and constitute a serious hindrance to the full enjoyment of life and its benefits.

(4) Establishment of a bilingual program of education for Native Alaskans will encourage the development of educational materials relevant to Native history, legends, folklore, artistic expression, and characteristic lifestyles by recognizing that the local culture is a legitimate source of study and interest. Adoption of a bilingual program of education will tend to bring about an end to the deprecation of local culture elements and values by the schools, stimulate better communication between the community and the school in solving educational problems, effect a positive student self-image, provide more effective use of both English and the Native dialect, foster higher achievement levels in academic performance, encourage more successful secondary and higher education careers, ease the obtaining of employment, allow genuine options for Native Alaskan Students in choosing a way of life, and facilitate a more harmonious blending of Native Alaskan culture with the mainstream of society.

* Sec. 2. AS 14.08 is amended by adding new sections to read:

Sec. 14.08.160 *BILINGUAL EDUCATION.* (a) A state-operated school which is attended by at least 15 pupils whose primary language is other than English shall have at least one teacher who is fluent in the native language of the area where the school is located. Written and other educational materials, when language is a factor, shall be presented in the language native to the area.

(b) The board of directors shall promulgate regulations to carry out the purposes of this section.

Sec. 14.08.170. *BILINGUAL EDUCATION FUND.* There is in the State-Operated School System a bilingual education fund which is an account in the general fund to receive money appropriated by the legislature for bilingual education and to be used for bilingual educational program implementation.

SENATE BILL NO. 422

For an Act entitled: "An Act appropriating to the State-Operated School System for bilingual education; and providing for an effective date."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF ALASKA:

* Section 1. The sum of $2,380,900 is appropriated from the general fund to the State-Operated School System, bilingual education fund, which is an account in the general fund, which shall be expended for the purpose of providing bilingual education according to the following schedule and which shall lapse on June 30, 1977:

1972 - 1973	7 classes	$200,000
1973 - 1974	16 classes	440,900
1974 - 1975	32 classes	480,000
1975 - 1976	40 classes	600,000
1976 - 1977	40 classes	660,000

* Sec. 2. This Act takes effect July 1, 1972

SENATE BILL NO. 423

For an Act entitled: "An Act appropriating to the University of Alaska for the creation of the Alaska Native language center and implementation of its program; and providing for an effective date."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF ALASKA:

* Section 1. The sum of $1,550,000 is appropriated from the general fund to the University of Alaska for the creation of the Alaska Native language center and for the implementation of its program. The appropriation shall be expended at $310,000 a year for five years and shall lapse on June 30, 1977.

* Sec. 2. This Act takes effect July 1, 1972.

SENATE BILL NO. 424

For an Act entitled: "An Act relating to the establishment of the Alaska Native language center at the University of Alaska."

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF ALASKA:

* Section 1. AS 14.40 is amended by adding a new section to read:

Sec. 14.40.117 *ESTABLISHMENT OF ALASKA NATIVE LANGUAGE CENTER.*

The university shall establish an Alaska Native language center, the purposes of which are to:

(1) study languages native to Alaska;

(2) develop literacy materials;

(3) assist in the translation of important documents;

(4) provide for the development and dissemination of Alaska Native literature; and

(5) train Alaska Native language speakers to work as teachers and aides in bilingual classrooms.

APPENDIX C

FIVE STAGES OF MODERN IÑUPIAT ORTHOGRAPHY
(Consonants only--vowels have always been a i u)

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1. *Ahmaogak* 1947

p	t	c	k	ḳ		Single symbol for each sound.
	ɬ	ɬ̣ s	ṣ		h	
v	l	ḷ y	z g	ġ		
m	n	ñ		ŋ		

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2. *Ahmaogak-Webster* 1964

						Changes:
p	t	ch	k	ḳ		c > ch
	ɬ	ɬ̣ s	sr		h	ṣ > sr
v	l	ḷ y	r g	ġ		z > r
m	n	ñ		ŋ		Some digraphs (ch, sr). Present standard.

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3. *Zibell* (partial change) 1971

						Changes:
p	t	ch	k	q	'	ḳ > q
	hl	hḷ s	sr		h	ŋ > ng
v	l	ḷ y	r g	ġ		ɬ > hl
m	n	ñ		ng		More digraphs, but still some special symbols. Meant as experimental, intermediate stage only. Glottal (') in Kobuk only.

---

4. *Zibell* (full change)

p	t		ch	k	q	'	
	hl	hly	s	sr		h	
v	l	ly	y	r	g	gh	
m	n	ny			ng		

Changes:

ġ > gh

ḥl > hly

l̇ > ly

ñ > ny

Replaces all special symbols with polygraphs; nothing so far printed this way, but meant to be the final stage.

Doubles: hl is hll
hly is hlly
ly is lly
ny is nny
gh is ggh
ng is ngg

5. *Zibell-Leer* (full change)

p	t		ch	k	q	'	
	hl	hl'	s	hr		h	
v	l	l'	y	r	g	gh	
m	n	n'			ng		

Changes:

sr > hr

y > ' after l, n

hr now more like hl, also has same effect on preceding k in Barrow as hl and h, e.g., akhlaq 'bear,' sikhrik 'squirrel,' sin'ikhuni 'sleeping,' where k is in each case [x].

Glottal ' for palatalization is less like a full letter coming and going, and is absent in some dialects (Wales). It is easy to omit.

5. *Zibell-Leer* (Continued)

Doubles: hl is hlhl
gh is ghgh
ng is ngng

Rules are simplified, no confusion with ggh (gġ); these are so infrequent they wouldn't make much difference.

APPENDIX D

IÑUPIAT WORDS IN FIVE ALPHABETS

1947	1964	1964-q
ḷikiḷtaḷ	ḷikiḷtaḷ	qikiqtaq
ḷaizuḷ	ḷairuḷ	qairuq
ḷaizuk	ḷairuk	qairuk
ḷaġruk	ḷaġruk	qaġruq
niġġiiñ	niġġiiñ	niġġiiñ
aŋun	aŋun	aŋun
ḷunŋic	ḷunŋich	qunŋich
tiggaŋniḷ	tiggaŋniḷ	tiggaŋniq
maŋŋuḷ	maŋŋuḷ	maŋŋuq
tuuṅgak	tuuṅgaḷ	tuuṅgaq
tuḷłuḷ	tuḷłuḷ	tuqłuq
siġluaḷ	siġluaḷ	siġluaq
sikłaḷ	sikłaḷ	sikłaq
siksik	siksrik	siksrik
aġza	aġra	aġra
iḷuani	iḷuani	iḷuani
kiña	kiña	kiña
killik	killik	killiq
illaktuk	illaktuk	illaqtuq
amiññikṣaḷ	amiññlksraḷ	amiññiksraq
natciḷ	natchiḷ	natchiq

APPENDIX D (Continued)

	REVISED
qikiqtaq	qikiqtaq
qairuq	qairuq
qairuk	qairuk
qaghruq	qaghruq
nigghiiny	nighghiin'
angun	angun
qunngich	qunngich
tiggangniq	tiggangniq
mangguq	mangnguq
tuunghaq	tuunghaq
tuqhluq	tuqhluq
sighlyuaq	sighl'uaq
sikhlyaq	sikhl'aq
siksrik	sikhrik
aghra	aghra
ilyuani	il'uani
kinya	kin'a
killyiq	kill'iq
illyaqtuq	ill'aqtuq
aminnyiksraq	aminn'ikhraq
natchiq	natchiq

APPENDIX E

IÑUPIAT CONFERENCE EVALUATION FORMS

There were sixteen responses out of twenty forms distributed. It appeared that the participants' main interest was in Iñupiat literacy training, so that their programs could begin publishing books for the elementary, and secondary education level, to be distributed to all Iñupiat bilingual educational programs. Following is a summary of the responses to four questions on the form. The tallies do not necessarily sum to sixteen for each question.

1. *What I thought this workshop would be?*

Mentioned learning to write, or learning about alphabets	3
Referred to a decision on alphabets	4
Mentioned (learning about) bilingual education	2
Other (chance to share ideas)	3
Blank or non-committal	6

2. *What I learned that I will use this coming year?*

Referred to writing system or alphabet	7
Mentioned their function as reporters to the village	2
Referred to teaching methods or activities	1
Ways to approach, implement bilingual education	1
To share ideas among Eskimos and white people	1
Blank or non-committal	4

3. *What I would like to see included in a workshop?*

Get more Eskimo representatives	3
Mentioned books, creative books, or other instructional materials	5
Mentioned Eskimo (speaking) teachers	2
Hold conference in Northwest Alaska area	1
Blank or non-committal	4

4. *What is the most important thing I have learned for myself in this workshop?*

Referred to alphabets	6
Mentioned sharing ideas, or working together	3
Referred to bilingual education	2
Blank or non-committal	3
Other (teaching methods, approaches; talk with teachers, aides; Eskimo pride)	4

Miscellaneous

Several people mentioned "being on time."

APPENDIX F

HANDOUT ON BILINGUAL EDUCATION: PURPOSE, PROGRAM, AND EVALUATION*

Purpose

Bilingual education is designed to impart to students a knowledge of the history and culture associated with their language and to establish closer cooperation between the school and the home. The program will provide an opportunity for literacy in two languages, a genuine bicultural education for village students, means for transmitting and appreciating the local culture as well as the dominant culture, and means for involving local people in the educational process.

Program

It is assumed that people from each village will determine the kind of program they want, the amounts of time allocated to each language, and the personnel to be involved. Goals and objectives should also be determined by this group. The director in cooperation with the village and regional superintendent will aid in implementation of the program.

Program activities include a variety of educational practices. Many village people should participate in class programs in an instructional capacity--telling stories, demonstrating techniques of the material culture, discussing village history, teaching songs and dances, describing and developing value systems and religious ideas of the local culture.

Evaluation

Evaluation of the program will be conducted by field personnel under the direction of a professional evaluator. Testing materials are being developed for the Alaskan Natives and will be used to determine their progress in their native language.

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*Distributed with the advance conference agenda.

APPENDIX G

CULTURAL AWARENESS OBJECTIVES FROM THE STATE-OPERATED SCHOOLS NORTHWEST AREA TITLE I PROGRAM*

1. All students will express themselves using traditional art forms typical to their village.
2. All students will survive in the arctic environment during both winter and summer conditions.
3. Fifty percent of students will speak and understand common everyday words and phrases in their village dialect.
4. All students will have an increased knowledge of their cultural heritage.
5. All students will relate well with other groups from other villages.
6. All students will be proud of their accomplishments in the Eskimo Language, in arts and crafts, in understanding their heritage, and in surviving in the arctic environment.

*Distributed with the advance conference agenda.

APPENDIX H

EXPLANATION OF A REQUEST FOR
APPROPRIATION FOR A BILINGUAL
LIBRARY AND MEDIA CENTER

A Bilingual Library and Media Center was placed on the top priority list by secret ballot at the Federal Advisory School Board meeting April 18, 1972, in Anchorage. It is believed by those in constant close contact with the bilingual program that the center is vital to its success.

In cooperation with all Advisory School Boards going into bilingual cross cultural programs as well as other interested native organizations, a model for such a center will be designed. The design will include equipment which lends itself to bilingual research and language study as well as to pure enjoyment of reading. Requested on this list will be language masters, cassette tapes, microfilm copies of important diaries, microfilm projectors, microfilm cameras, newspapers, magazines, books, pamphlets, journals, and books dealing with native history and culture. Books written in the different native dialects or microfilm copies of same will receive first priority.

The center will be located the first year at the SOS central office. After the first year the center should be decentralized and set up in several stratigically located satellites.

In order to carry out the intents of the program (and for legislation), a team or group of persons of various backgrounds and expertise will be required to develop materials which are pedagogically sound and culturally and linguistically appropriate. For example it is probable that people speaking the native language do not have the necessary training to assure that materials are developed and presented in the accepted pedagogical sequence. Yet the pedagogist has neither the knowledge of the language or the desired content (legends, stories, history, current political and social information) to insure that the content is relevant. Therefore, a team of persons must be assembled to bring all facets to bear on the materials developed. These persons will include:

1. A person skilled in development of readers and social science curricula.

2. Native persons (two full-time equivalents) who are resources for content and who are literate in the language in which material is being developed.

3. An orthographer to work in the development of the written language for the spoken word.

The bilingual staff will oversee the work of the team, from the initial funding of the above persons to the final product.